CHAPTER IV

NUMISMATICS.

Antiquity of Mysore Coinage. Purānas or Punch-marked Coins: Silver and Lead.

THE history of the coinage of Mysore goes back into the dim beginnings of the past. The *Purāna* is known to have been in use in the earliest times. Unlike in Upper India, this coin in Mysore was not of silver, but of lead or of a peculiar alloy of copper. In fabric, it differs much from the northern coinages. Nothing certain can be said about its standard weight. It is associated with the Āndhras (Āndhrabhrityas or Sātavāhanas) whose territories at one time extended westwards from Dhānyakataka—Dharnikot or Amarāvati on the Krishna in the present Guntur District of Madras Presidency—to the sea across the peninsula and northwards to the banks of the Narbadda. In the Mysore State, the Sātavāhanas bore rule over parts of the country in the north, where their coins have been found at an ancient site called Chandravalli, near the modern town of Chitaldrug. The earliest find of these coins is, however, recorded by Sir Walter Elliot, who refers to "a parcel of forty-three very old-looking pieces, part of a large find in Nagar or Bednur." Among the more recent finds at Chandravalli has been one of Mr. Mervyn Smith, a Mining Engineer, prospecting for gold, in 1888, which included a coin of *Pulumāyi Mahārāja*. The obverse shows a bull standing, with the legend round it . . . *Pulumāyi Mahārāja* . . . . On the reverse is a fig-tree and the *Chaitya* symbol. Three other lead coins belonging to this find have been described by Dr. Hultzsch in the *Epigraphia Indica* (VII, 51). The legend on these coins has been read by him thus:—*Sadakana Kalulaya Mahārathisa*. Two other lead coins

Finds of Sātavāhana Coins in Mysore.

in the Bangalore Museum, belonging to the same find, have been examined by Mr. R. Narasimhachar, who assigns one of them to Mahārathi and the other to Mudānanda. The legend on the former is illegible beyond the word *Mahārathisa*. In 1908, Mr. Narasimhachar carried out certain excavations at the Chandravalli site and he unearthed among other things pieces of glazed pottery, a lead coin, a large circular clay seal with a Brāhmī inscription on it, three other large lead coins, and he dug up "together," in another place, "a silver and a lead coin along with another which is presumably a potin coin." He has described at length this find in the *Mysore Archæological Report* for 1908-09 (Paras 12 and 110). He says:—

"The silver coin is a Roman *denarius* of the time of the Emperor Augustus. The lead and potin coins are much smaller in size, than the four lead coins mentioned above, and no legends or symbols are visible on them. The large lead coins are undoubtedly of the Āndhra period and the same is most probably the case with the small and potin coins which were found together with the *denarius*. Of the former, the one which was found with the seal is a coin of the Mahārathi, probably a viceroy of the Āndhras stationed at Chitaldrug; and of the three which were dug up in the northern pit, two are coins of Mudānanda and one of Chūtukudānanda, both of whom are supposed to be Āndhrabhrityas or feudatories of the Āndhras."

The Mahārathi may be briefly described thus:—*Obverse*: A humped bull standing to left with a crescent over the hump. Round it, beginning over its head, the legend *Mahārathisa Jadakana Kalayasa*. *Reverse*: A tree within railing to left and a *Chaitya* surmounted by a crescent. The two coins of King Mudānanda may be thus described:—(1) *Obverse*: A *Chaitya*. Round it the legend *Rāno Mudānamdasa*. *Reverse*: A tree within railing in the centre flanked by two symbols to right and

left. (2) *Obverse*: A *Chaitya*. Round it the legend *Rāno Mulānamdasa* with lā for dā. *Reverse*: A tree within railing to left and the symbol called *Nandipada* to left. The Chutu Kudānanda coin thus:—*Obverse*: A *Chaityo*. Round it the legend *Ranō Chutu Kudanamdasa*. *Reverse*: A tree within railing in the centre with no trace of any symbols on the sides. The two small coins, one lead and the other probably potin, found with the Roman silver coin, have neither legends nor symbols visible on them. The Roman coin found is a *denarius* of the time of Emperor Augustus:—*Obverse*: Laureate head of Augustus to right. Round it the legend *Cæsar Augustus Divi F. Pater Patriae*. *Reverse*: Two draped figures standing, each holding a spear, with two bucklers, grounded between them. Around, the legend *C.L. Cæsares Augusti F. Cos Desig.*. The circular clay seal which was dug up together with the Mahārathi coin is about $3\frac{1}{2}$" in diameter. It has a hole at the top and just below it some symbols which look like four Brāhmī characters. There is an elephant to the left in front of which a soldier is seen standing, holding something (perhaps a weapon) in his hand. On the back, there is an ornamental ring with some illegible symbol in the centre. Mr. Narasimhachar thinks that the Mahārathi who issued coin No. 1 above was probably a viceroy of the Āndhras stationed at Chitaldrug; and Mudānanda and Chūtukudānanda, Āndhrabhrityas or feudatories of the Āndhras, who subsequently became independent. This Chūtukudānanda was perhaps an ancestor of the Chūtukulānandas mentioned in the Banavāsi (*I. A.* XIV, 331) and the Malavalli (*E.C.* VII, Shikarpur 263) inscriptions. Dr. Hultzsch's readings of the Mahārathi coins may have to be revised in the light of Mr. Narasimhachar's newly discovered specimens. Professor Rapson thinks that the discovery of objects (Roman silver and Āndhra lead coins) which can be dated, found

in association is "most important historically." The region of the occurrence of the coins of Mudānanda and Chūtukudānanda were supposed to be limited to Karwar. Now, however, it has to be extended further south at least as far as Chitaldrug.

Another Mahārathi coin found in 1909-10, at the Chandravalli site, differs in several respects from the specimens above mentioned (see *M.A.R.* for 1909-10, Para 140). It has been thus described: *Obverse*: A humped bull standing to left as in the other specimens. But there is no crescent over the hump. Further, the figure shows only one horn which is bent outwards. There is also something, most probably a bell, hanging from the neck. Around the bull, beginning over its head, runs in Brāhmī characters the legend *Mahārathisa Saijakana Chalaka* . . . . , two letters at the end being illegible. It differs considerably from the legend on the specimens found in 1908-09, described above, which, as we have seen, runs thus:—*Mahārathisa Jadakana Kalayasa*. We have, therefore, to conclude that the coins were issued not by one Mahārathi but by a succession of Mahārathis, who were probably stationed at Chitaldrug as viceroys of the Āndhras.

Find of Chinese Brass Coin in Mysore.

In 1908-09, Mr. Narasimhachar found at the Chandravalli site a brass coin. It is a Chinese coin with a square hole in the middle, around which are engraved four Chinese characters. Similar coins are figured by Sir Aurel Stein on Plates 89 (25-27) and 90 (28-34) of his well-known work *Ancient Khotan* (Vol. II). These latter have been assigned to three Chinese Kings of the 8th century A.D., namely, Kai-Yuan (713-741), Chien-Yuan (758-759) and Ta-li (761-779). The Chandravalli coin, however, it is suggested, must be of more ancient date, as evidenced by the other antiquities such as the Roman coin of Augustus, etc., unearthed on the site.

Mr. Taw Sein Ko, Archæological Superintendent of Burma, who examined it, thinks it "belongs most probably to the middle of the second century B.C." He observes :—

"There are four Chinese characters on the coins, of which three are very much blurred. The following dates have been suggested: 138 B.C., 502 A.D. and 886 A.D. The first appears to be the most appropriate, because in the second century B.C., during the reign of Emperor Han Wu-ti the limits of the Chinese Empire almost coincided with its present boundaries, and Chinese arms were carried to Korea in the north, to Tibet in the west and to Annam in the south. Most probably, Chinese merchants visited Southern India during that period, and they came from Canton or some other southern port bringing with them Chinese brass coins of low value. It is on record that, during the early centuries of the Christian era, there was a brisk commerce carried on between China, Southern India and Ceylon."

Thus the discovery of this brass coin bears testimony not only to the great antiquity of the site of Chandravalli but also to its importance as a religious, trade, or other centre which attracted foreign and other travellers to it.

Age of Purānas.

As regards the age of the *Purānas*, it may be noted that though they are found in association with Roman and Chinese coins of the 1st and 2nd century B.C. referred to above, they are probably much older in their origin. Some have set them down to the 7th century B.C. Mr. Kennedy has suggested that they were copied from Babylonian originals after the opening up of maritime trade in the 7th century B.C., a suggestion which the late Sir Vincent Smith thought had "much to recommend it, although it cannot be regarded as proved." Recent opinion, however, inclines to the view, which is supported by their shape, form and weight that

these coins "are indigenous in origin and owe nothing to any foreign influence." They are not mentioned in the early Buddhist literature in which *kahāpana* is the coin referred to. Silver punch-marked coins were largely current during the 4th and 3rd century B.C., when the great Mauryan Empire was in power in Northern India, where probably they originated, and spread to Southern India, probably during the time of the spread of the empire under Asōka. They have been found as far down as Coimbatore where they have been traced associated along with a *denarius* of the Roman Emperor Augustus. The lead punch-marked coins are peculiar to the Andhras and they are probably equally old. So old, indeed, are these punch-marked coins thought to be by some authorities that they have been termed "pre-historic." "At what time and by what people," remarks Sir Walter Elliot, "they were first employed is unknown. They were regarded as pre-historic by the older Indian writers, and may therefore be presumed to have been found in circulation when the Aryans entered Hindustan. They have no recognized name in any of the vernacular dialects. They appear, however, to have been known to the earlier Sanskrit writers under the designation of *Purāna*, a term which itself signifies ancient. The oldest Indian examples are of all shapes, oblong, angular, square or nearly round, with punch-marks on one or both sides, the older signs often worn away by attrition, in almost all cases the earlier ones partially or wholly effaced by others subsequently super-impressed upon them. Other specimens, which are more circular and thicker, with sharper attestations, are probably of later date. All weigh about 50 grains troy. A parcel of forty-three very old-looking pieces, part of a large find in Nagar or Bednur (above referred to), weighed 2,025·5 grains, giving an average of 47·1, but the heaviest was 50 grains, the lightest only 37·75." About 50 grains

is the weight of a *Kalanju* seed (or Molucca bean—*Gailandina* or *Caesalpinia Bondue*), on which the coinage of Southern India was based, that of the Northern being based on the indigenous *rati* seed (*Abrus precatorius*), which may be taken as approximately equal to 1·80 grains. According to this, the silver *Purāna* was equal in weight to thirty-two *rati* seeds. The lead *Purāna* being about 50 grains in weight in the heaviest cases, it is possible it was probably intended to be of the weight of a *Kalanju*. According to the southern scale, the silver *Purāna* would be nearly equal in weight to a *Kalanju* seed. The standard coins subsequently known as *pon*, *hon*, *varāha* or "pagoda," weighed approximately 52 grains, and the small coins, the *fanams* of later times, were each a tenth of the pagoda of 53 grains. This system lasted practically without change up to 1833. The Dutch ducats and Venetian sequins, which circulated in comparatively modern times, were taken as equivalent in weight to the 'pagoda' or golden *Kalanju*. Some gold coins, however, weighed considerably heavier, as much as 70 grains, and the basis on which their weight was calculated is not known. The *Purāna* in Northern India was of silver, but in Southern India it was, as we have seen, both in silver and lead. Silver has been, in most countries, the metal first used for monetary purposes and India was no exception to this rule. "The proportion of bullion," as Sir Walter Elliot points out, "to be given as a medium of exchange was adjusted by weight. In course of time, to obviate constant recourse to the scales, the use of uniform pieces, certified by an authoritative mark, suggested itself. Such pieces taken from a bar or plate, trimmed and cut to the required standard weight, received the impress of a symbol, guaranteeing their acceptance." Sir Walter suggests that as no silver has been found in India, it must have been, to meet the circulation of so great an extent of

country, "imported from abroad." One side (the obverse) of these coins is occupied by a large number of symbols impressed on the metal by means of separate punches. In the oldest coins the other, the reverse side, is left blank, but on the majority there appears usually one, sometimes two or three, minute punch-marks; a few coins have both obverse and reverse covered with devices. These devices widely differ and comprise human figures, arms, trees, birds, animals, symbols of Buddhist worship, solar and planetary signs. It is as yet impossible to state anything about the circumstances under which they came to be minted. It has been suggested by Mr. C. J. Brown, one of the latest writers on the subject, that in India, as in Lydia, coins were first actually struck by gold-smiths or silver-smiths, or perhaps by communal guilds (*Sēni*). Coins with devices on one side only are certainly the oldest type, as the rectangular shape, being the natural shape of the coin when cut from the metal sheet, may be assumed to be older than the circular; on the other hand, both shapes, and also coins with devices on one as well as on both sides, are found in circulation at the same time. It has been recently shown by Dr. Spooner and others that groups of three, four and sometimes five, devices on the obverse are constant to large numbers of coins, circulating in the same district. From this it has been conjectured that the "punch-marked" piece was a natural development of the paper *hundi*, or note of hand; that the coins had originally been struck by private merchants and guilds and had subsequently passed under royal control; that they at first bore the seal of the merchant or guild or combination of guilds, along with the seals of other guilds or communities who accepted them; and that when they passed under regal control, the royal seal and seals of officials were first added to, and afterwards substituted for, the private or communal marks. What

applies in this regard to the silver *purānas* applies equally to the lead *purānas*, though the paucity of the finds of the latter disables us to generalize to any extent on points of this nature. It may, however, be remarked that this primitive method of punch-marking continued in use for a much longer period in Southern India than in the North, and, as remarked by Professor E. J. Rapson, in some instances, it is clear that later improvement in the arts of coin-making were the development of this indigenous method and not the adoption of the foreign method of striking from dies.

Roman coins in Mysore. Silver Denarii of the early Emperors.

The discovery of a silver coin, a Roman denarius of the time of the Emperor Augustus, at Chandravalli has been noted above. A larger and an earlier find of Roman coins was made in 1891 at Subedar Chuttram, near Yesvantapur, about 3½ miles by rail from Bangalore City Station, at the time when the Railway work was going on there. They were found in an earthen pot which was about 1½ feet below ground. They consisted of silver coins, *denarii*, belonging to the times of the early Emperors, Augustus, Tiberius, Caligula, and Claudius and one of Antonia Augusta, wife of Drusus Nero and mother of Germanicus. The great majority of them belong to the period of the first two Emperors named, and range in date from 21 B.C. to 51 A.D. As Roman merchants only frequented seaports of India, and did not penetrate into the interior, except in the case of Paidayur, near Dharapuram, in the present Coimbatore District, where the beryl, much sought after by the Romans, was found, some difficulty has been felt in explaining the find not far away from Bangalore. From the Persian word *Karkh* scratched on one of the coins, Mr. Rice infers that they were more likely "brought into India by a Persian horse-dealer or pedlar from the head of the Persian Gulf, perhaps for sale or

barter, than that he had obtained them in India." Karkh is a town in West Persia. Mr. Rice adds that it is "quite in accordance with the character of a Persian that he should have selected the only representation on the coins of a horse under which to scratch the name of his town as a mark whereby he might identify his property. The continued wars and treaties between the Romans and the Parthians during the reign of the early Emperors in Rome and the ascendency of the Arsacidæ in Persia are sufficient to account for the presence of Imperial Roman coins in the latter country." In view of the more recent find of a Roman *denarius* of the time of Augustus at Chandravalli near Chitaldrug, this theory may, perhaps, have to be revised.

Gold coins.

The gold coins of Southern India are known to Europeans as *pagodas*, *fanams* and *mohurs*. The *pagoda* is an original Hindu coin, called *varāha*, from the symbol on it of the *varāha* or boar, one of the incarnations of Vishnu, which formed the crest of the Chālukyas and of the Vijayanagar kings. In some parts it seems also to have been called *Chakra*, a name which still lingers in Travancore, in the extreme south of the peninsula. The word *pagoda* is of Portuguese origin, commonly applied by Europeans to a Hindu temple, and given to this coin perhaps from the representation that appears on it, in some parts, of a temple. Sir Vincent Smith takes, however, a different view. "The boar device characteristic of the Chālukya coinage is," he says, "the origin of the vernacular designation *varāha* or *varāgan* (boar) universally applied to the peculiar gold coin of Southern India, to which the European settlers subsequently gave the name 'pagoda,' supposed to be a corruption of the 'bhagavati' or 'goddess'." Before the rise of the Chālukyas, the pagoda was probably called *suvarna* or *nishka*. In the early Buddhist writings, the gold coins

mentioned are the ancient *nikka* (*nishka*, originally a gold ornament) and the *suvanna* (*suvarna*). In Kannada and Telugu, it was known as *gadyāna*. In Hindustāni, the coin is known as *hūn*. There were various pagodas, named from the States in which they were originally coined. A half pagoda was called *pon* or *hon*, and at a later period, under Vijayanagar kings, also *pratāpa*. The fanam is probably *hana* or *pana*, a word used also for money in general, and is doubtless a corruption of the neuter form *panam*. As with the pagodas, so there is a variety of fanams issued from different mints. The *mohur* is a Muhammadan coin, bearing the impression (*Mohur*) of a seal or stamp. Mohurs came into circulation with the Bijāpur and Mughal conquests, and some, as we shall see, were coined in Mysore by Tīpu Sutlan. The oldest gold coins known are spherules, quite plain and smooth, save for a single very minute punch-mark, too small to be identified, by the impress of which they have been slightly flattened. In old Kannada they are called *Gulige*, a globule or little ball, whence the sign *gu* with a numeral is employed in old accounts as the sign for expressing pagodas. These were succeeded by flat round thicker pieces of superior workmanship, which have received the name of *Padmatankās*, from having what is called a lotus in the centre. The use of the punch gradually gave way to the employment of a matrix or die. This was at first of the simplest form, and the coins appear to have been struck upon the single symbol placed below, the additional symbols being added by the old-fashioned process around the central device. The force of the blows in many instances gave the upper side a concave surface, and this, though accidental, may have led to the use at a later period of cup-shaped dies, as in the *Rāma tankās*. The adoption of the double die led eventually to the final and complete disuse of the punch.

(i) Ganga Kings.

The gold coins of the Ganga kings of Mysore have an elephant on the obverse and a floral design on the reverse. Weight of some specimens, 52·3 and 58·5 grains.

(ii) Kadamba Kings.

The characteristic device of the Kadambas is a lion looking backwards. They were probably the first to strike the curious cup-shaped *padma-tankās* (lotus-*tankās*). One coin has on the obverse a *padma* (lotus) in the centre, with four punch-struck retrospectant lions round it. On the reverse are a scroll ornament and two indented marks. Weight, 58·52 grains. Another has on the obverse a lion looking backwards, with the legend (?) *Ballaha* in Kannada below. On the reverse is an indistinct object surrounded with a circle of dots and an ornamental outer circle beyond. Similar coins, but with a lion or a temple in place of the lotus and legends in old Kannada, were struck by the Western Chālukya Kings Jayasimha, Jagadēkamalla and Trailōkyamalla, of the 11th and 12th centuries. In 1913, some 16,586 of these cup-shaped coins were unearthed at Kōdūr, in the present Nellore District of Madras Presidency, and this find shows that the type was subsequently copied by the Telugu Chōla chiefs of the Nellore District in the 13th century. Some coins of the Eastern Chālukyas, belonging to the 11th century, which have been found in an island off the coast of Burma and Siam and near the Godavari are large thin plates, having on the obverse a boar in the centre under an umbrella with a *chauri* on each side; in front of the boar and behind it a lamp-stand; under the snout of the boar the old Kannada letter *ra*. Round these emblems is the legend *Srī Chālukya Chandrasya* on some, and *Srī Rājarājasya* on others, both in old Kannada letters, impressed by separate punchmarks. The reverse is plain. Weight 65·9 to 66·6 grains.

(iii) Western Chālukyas.

The Kālachūri coins have on the obverse a human figure with a *garuda* or bird's head, advancing to the right. On the reverse, in three lines of old Kannada, one has *Murāri* . . . , and another *Rāja Seva bhata.* (iv) Kālachūris.

Relatively to the length of their occupation of a great part of what is now the Mysore State, the Chōlas have left behind them few traces of their coinage. No gold or silver coins of their time have been so far found in Mysore. Neither Rājarāja, the Great, (985-1035 A.D.), who invaded Mysore in 997 A.D., nor his son Rājēndra Chōla, who took Talakād in 1004 A.D. and subverted the Ganga sovereignty, is represented in the numismatic history of Mysore. Bitti Dēva, later Vishnuvardhana, who expelled the Chōlas from Mysore by his conquest of Talakād in 1116 A.D., celebrates the latter event on his coins, by the legend *Sri Talakādugonda* (see below). The earlier Chōla coins—before Rājarāja's time—portray a tiger seated under a canopy along with the Pāndya fish, the names inscribed on them being still a matter of doubt and discussion. Rājarāja adopted the standing figure of the Pāndyas for the obverse of his coins, and a seated figure on the reverse, with the name Rājarāja, in Nāgari. This spread with the Chōla Empire. When the Chālukya and Pāndyan kingdoms had been absorbed by the Chōlas, the Chālukya boar and the Pāndya fish emblems continue to appear on their coins from the 11th century A.D. The remark about the scarcity of Chōla coins in Mysore, despite the length and extent of their occupation of the Mysore country, applies equally to some other dynasties, the chief among which are the Chālukyas, Rāshtrakūtas and Kālachūris. It is possible that coins of these dynasties may yet be found in the State. (v) Chōlas and others.

The Hoysala coins have on the obverse a *Sārdūla* or mythical tiger, facing the right, with a smaller one above, (vi) Hoysalas.

which is between the sun and the moon; in front of the larger tiger is (?) an elephant goad or lamp-stand. On the reverse is a legend in three lines of Old Kannada letters. One has *Srī Talakādu Gonda*, another has *Srī Nolambavādi Gonda* and a third has *Srī Malaporal Gonda*. The two first, weight 61·75 and 63 grains, are undoubtedly of the time of Vishnuvardhana, 1111-1141 A.D. and perhaps the third also. In recent years, other coins of Vishnuvardhana have been traced (*M. A. R.* for 1917, para 154). They are of three sizes; the large pieces are probobly *varāhas*; those of medium size, probably *panas*; and the smallest pieces, probably half-*panas*. They bear on the obverse the usual *Sārdūla* or mythical tiger, the crest of the Hoysalas, standing to right with the figure of a deity standing on it with the sun and moon at the sides and on the reverse the legend *Sri-Nonamba-Vadi-Gonda* in three horizontal lines in old Kannada characters, as in the coins above described. *Srī Nonamba-vadi-Gonda* was one of the titles assumed by Vishnuvardhana after he captured the province of Nonambavādi. The existence of *panas* and half-*panas* of the Hoysala Kings has been known for the first time from the specimens referred to in the *Mysore Archæological Report* for 1917. The *panas* show on the obverse a *sārdūla* standing to the right surmounted by a crescent. But the reverse is not the same in all the specimens; one shows a man seated holding something in his left hand; in another a man walks to right holding a (?) trident in the right hand; in a third we see a man standing armed with a bow; and in a fourth a man holds a shield in the left hand. The standing figure probably represents the king. The 'Standing king' has a long history going back to the Gupta kings of Northern India, copied by the Pāndyas of Madura, then by the Chōlas under Rājarāja, the Great, (905 A.D.), from whom Parākrama Bāhu of Ceylon (1153 A.D.) took it over.

Vishnuvardhana (1111-1141 A.D.) probably copied the prevailing 'Standing King' type from the Chōla coins. The smallest piece of his traced (in 1917) has dots on both sides together with some indistinct symbols.

(vii) Gajapatis of Orissa, etc.

The Gajapatis of Orissa, whose original home was probably Western Mysore, coined the famous "Elephant pagodas" and fanams, which were copied (1089 A.D.) by Harshadēva of Kashmir. The scroll device on the reverse also appears on some of the anonymous boar pagodas attributed to the Chālukyas. The gold coins of two of the later Kadamba chiefs of Goa, Vishnu Chittadēva (1147 A.D.) and Jayakesin (1167 A.D.), are also known; these bear the special Mysore Kadamba symbol, the lion passant on the obverse, and a Nāgari legend on the reverse.

(viii) Vijayanagar Dynasty.

The coins of the Vijayanagar dynasty, which held sway over Mysore for a long time, have been found in many parts of it. They constitute a long series, chiefly in gold. The full *varāha*, which resembles in general aspect the modern dumpy pagoda, weighs about 52 grains, the *half-varāha*, half that weight and the *quarter-varāha*, half of the latter weight. On the fall of that dynasty, their series was extensively copied by many petty chiefs in Southern India including Mysore as well as by the European factories. The currency of Haidar Ali and Tīpu Sultan and of Krishna Rāja Wodeyar III of the Mysore line is also based on the Vijayanagar model. The Vijayanagar coins deserve, therefore, some close attention. They have, indeed, set the fashion, which has lasted to the present age. Coins, gold or copper, of more than twelve rulers are known; on the obverse there appear a number of devices, the commonest being the bull, the elephant, various Hindu deities (Siva and Pārvati seated) and the fabulous *Gandabhērunda*, a double

eagle, either alone or holding an elephant in each beak and claw. On the reverse is the king's name in three lines in Nāgari or Kannada letters, such as *Sripratāpa Harihara, Sripratāpa Krishna Rāya, Sripratāpa Achyuta Rāya* and so on. In the Mysore State, coins of the following kings of this line have been frequently found :—Harihara II, Dēva Rāya II, Krishna Dēva Rāya, Achyuta Dēva Rāya, Sadāsiva Rāya, and Venkatapati Rāya I (or II). Nineteen half-*varāhas* (or *honnus*) of Harihara II (1337-1404) were picked up at Bilichodu, Jagalur Taluk, Chitaldrug District, in 1912. These are locally said to be known as *Sivarai honnus*. Their obverse is the same as that of the *varāha* (Siva and Pārvati seated) while the reverse has the legend *Sri Pratāpa Harihara* in three horizontal lines in Nāgari characters. Nine half-*varāhas* of this king were part of a large find at Dodbanahalli, Hoskote Taluk, Bangalore District, unearthed in 1909-10 (*M.A.R.* 1909-10, para 113). Each specimen was found to weigh 25 grains. The obverse shows Siva and Pārvati seated, while the reverse bears the legend *Sri-Pratāpa-Harihara* in three horizontal lines in Nāgari characters. In a few specimens the attribute in the right hand of Siva looks like a discus (*chakra*) and in a few others like the drum (*damaru*); but the object represented is apparently a kind of axe (*parasu*). A *varāha* of Dēva Rāya II (1419-1446) was included in the Bilichodu find mentioned above. Its obverse contains the figures of Siva and Pārvati seated, while the reverse bears the legend *Sri Pratāpa-Deva-Rāya* in three horizontal Nāgari characters. (*M.A.R.* for 1913-14, para 114). Some quarter *varāhas* of this king, who was specially distinguished by the title of *Gajabentakāra*, or elephant hunter, have the device of an elephant on the obverse. Several specimens of the gold coins issued by Krishna Dēva Rāya have been traced in different parts of the Mysore State (*M.A.R.*

1908-09 para 111; *M.A.R.* 1911-12, para 139; *M.A.R.* 1916-17, para 153 and *M.A.R.* 1918, para, 143). Their obverse bears the figure of a seated deity which has been supposed by some to be the bull-headed Durgā, while according to others it is Vishnu in the Boar incarnation. As in several of the specimens, the attributes of Vishnu—discus and conch—are stated to be clearly visible, the latter reading seems nearer the truth. The reverse contains the legend *Sri Pratāpa Krishna Rāya* in three horizontal lines in Nāgari characters. At Anantapur, Sagar Taluk, Shimoga District, a number of full *varāha* and half *varāha* coins of this King were found in 1909-10. The legends on both of them, both obverse and reverse, are as above described. As the Nāyaks of Chitaldrug adopted this coinage of Vijayanagar, these coins were subsequently known as the 'Durgi pagodas'. The *varāhas* of Achyuta Rāya found in the State bear on the obverse the figure of an insessorial *Gandabhērunda*, holding an elephant in each beak and each claw, while their reverse shows the legend—*Sri-Pratāpa Achyuta-Rāya*—in three horizontal lines in Nāgari characters. The Mysore *Gandabhērunda* may thus be traced back to the time of Achyuta Rāya. On the obverse of Sadāsiva Rāya's *varāhas* appear seated figres of Siva and Pārvati, though in some specimens, the attributes being distinctly Vaishnava, the figures have probably to be taken for Lakshmi and Nārāyana, while the reverse has the legend—*Sri-Sadāsiva-Rāyaru*—in three lines in Nāgari characters as in the others. Mr. Narasimhachar suggests that the absence of the epithet *Pratāpa* in the legend may naturally lead one to doubt the correctness of the above attribution and to suppose that they may be coins of the Ikkēri chief Sadāsiva, which have also the same obverse; but, as he says, the fact that the Ikkēri chiefs styled themselves 'Naiks' and not 'Rāyas' is enough to set at rest any doubt on the point. Though, as we

have remarked above, the half-*varāhas* of Krishna Dēva Rāya are exactly like his *varāhas*, both on the obverse and the reverse, the same is not the case with the half-*varāhas* of his two immediate successors, Achyuta and Sadāsiva. On Achyuta's half-*varāhas*, the *Gandabhēruṇḍa* is insessorial as on his varāha, while in others it walks to the left. The figures on the obverse of Sadāsiva Rāya's half-*varāhas* have to be taken to represent Lakshmi and Nārāyana as the attributes are Vaishnava. The legend on the reverse—*Sri Pratāpa-Sadāsiva-Rāya*—slightly differs from that of his *varāhas* by the addition of the word *Pratāpa*.

The coins of Venkatapati I (or II) bear on the obverse a standing figure of Vishnu under a canopy, and on the reverse is the legend (1) *Sri Venka*, (2) *tēsverā*, (3) *ya namah* in three lines in Nāgari characters. "Sri-Venkatēsvarāyanamah" means "Adoration to the blessed Venkatēsvara," Venkatēsvara being the deity of Venkatādri, the famous Tirupati Hill, close to Chandragiri, the seat of the decadent Vijayanagar kings. Some authorities are of opinion that these specimens were also coined at Rayadrug (now the headquarters of a taluk in the Bellary District) by Venkatapati Naidu, the Pālēgar of that place. One coin has the obverse as that of Venkatapati Rāya's coins, but bears on the reverse a legend in three lines in debased Nāgari characters. This is attributed by some to Rāma-Rāja of Vijayanagar on what seem unsubstantial grounds. According to Bidie, the legend should be read (1) Sri-Rām, (2) Rāja-Rām, (3) Rām Rāja, but, as Mr. Narasimhachar remarks, it is difficult to find any of these words in it. This coin is also known as the 'Gandikōta pagoda,' because it is supposed to have been issued by Timma Naidu, Pālēgar of Gandikōta, in the modern Cuddapah District. The so-called 'three swami pagodas,' introduced by Tirumalarāya (1570 A.D.) display three figures, the central one

standing, the other two seated. These are said to be either Lakshmana with Rama and Sīta, or Venkatēsvara with his two consorts. With the downfall of the Vijayanagar dynasty, local chiefs everywhere in Southern India minted their own money, all following the Vijayanagar coinage for their model. Thus Sadāsiva Nāyak of Ikkēri (Bednur), who ruled from 1513 to 1545 A.D., adopted the Vijayanagar *varāha*.

(ix) Nayaks of Ikkēri.

Fourteen gold coins of the Ikkēri chief, Sadāsiva Nāyak, were examined by the Archæological Department in 1908-09, as also 81 more—full *varāhas*—found at Anantapur, Sagar Taluk, Shimoga District, in 1909-10 (*M.A.R.* 1908-09, para 111 and *M.A.R.* 1909-10, para 35). These bear on the obverse the figure of Siva holding the trident in the right hand and the antelope in the left with Pārvati seated on his left thigh, while on the reverse there is to be found the legend *Sri-Sadāsiva* in two or three horizontal lines in Nāgari characters. Sometimes the legend on the reverse is simply "Sri." Weight, 53 grains. This obverse, which was derived from the coins of Harihara, Dēva-Rāya and Sadāsiva Rāya of Vijayanagar, was also subsequently adopted by Haidar Ali and Krishna Rāja Wodeyar III of Mysore. It is of some antiquity, being found in the Tinnevelly coins of the Korkai King, Karikala, who ruled in the early part of the 12th century A.D. That these coins do not belong to Sadāsiva Rāya of Vijayanagar is clear from the absence of the epithet *Pratāpa* on the reverse.

(x) Nāyaks of Chitaldrug.

The Nāyaks of Chitaldrug also adopted the Vijayanagar model when they assumed independence on the decline of that dynasty. They are, as near as may be, copies of Krishna Dēva Rāya's *varāhas*, with the so-called bull-headed Durgā on the obverse and the name of the Nāyak ruler (*Nāyaka Rāya*) on the reverse in Nāgari

characters. They, therefore, came to be commonly known as 'Durgi' pagodas. 'Durgi' stands for 'Pārvati,' the consort of Siva. These *varāhas* were coined at Chitaldrug, probably by Barma Nāyak, in 1691 A.D. The suggestion that they came to be called 'Durgi' pagodas, because they were struck at Chitaldrug, thus making "Durgi, belonging to *durga*, a hill fort," seems not satisfactory.

(xi) Bijāpur Sultans and Mahrattas.

Ranadullakhān invaded Mysore in 1637, with Shāhji, father of the famous Sivāji, as his second in command. Harihar and Bednur were overrun, and Bangalore was taken in 1638. Hoskote and Kolar were seized in the succeeding year and five years later, in 1644, Dodballapur and Sira fell into their hands. Two provinces were formed out of these conquests, one with the capital at Sira; and the other at Bangalore. To the latter, Shāhji was appointed, who when not otherwise employed, resided either at Kolar or Dodballapur. The Bijāpur coins were long current in the Shimoga District, where even now coins known as *Srāhi* are said to be met with. *Srāhi* is perhaps, a corruption of *Shāhi*, pointing to Bijāpur. A copper-plate inscription of Tirthahalli Taluk, dated about 1575 A.D. recording a sale of a village states that it was conveyed for "1000 current *Priya Srāhi nija-ghatti varāha*" (*E.C.* VIII, Tirthahalli 204). The Mahrattas—as representatives of the Bijāpur Sultan—re-issued apparently the Bālāpur fanam. A more remarkable fanam which has been plausibly attributed to Sivāji, the great Mahratta chief, has also been found. It bears on the obverse the legend (1) *Chatra*, (2) *Pati* and on the reverse the legend (1) *Raja*, (2) *Siva*, with the sun and moon (an inverted crescent) above. The legends are in two lines, as indicated above and in Nāgari characters. This is evidently, as suggested by Mr. Narasimhachar, a coin of Sivāji (*M.A.R.* for 1918,

para 142). The place where this coin was discovered is not known, but it was apparently found outside the State.

(xii) Mughal coinage in Mysore.

The Mughals under Aurangazib occupied part of Mysore, following up their subjugation of the Pathan States of Bijāpur and Golkonda. For the province formed by them, Sira was the capital. It included seven *parganas*, among which were Dodballapur, Hoskote and Kolar. Sira continued in Mughal hands till 1757. At Bālāpur (Ballapur), Kolar, Gooty and Hoskote were struck gold *fanams*, and at Imtiyāzgarh, pagodas, with Persian inscriptions in the name of the Mughal Emperor, Muhammad Shah. A small copper coinage in the name of Alamgir II was in general circulation in parts of the peninsula. Small silver coins of a similar type are also known. Muhammad Shah's coins bear on the obverse "Muhammad Shah" and on the reverse "Zarb Kolar." *Fanams* named after Devanhalli and Nandi are also known. The Chikballapur *hana* has on the obverse "Bālā (pur) and on the reverse (?) what appears to be a legend in Marāthi characters. Probably this *fanam* belongs to the Mahrāttas of Kolar, who probably re-issued the Ballapur *hana*, for there is the Ballapur *hana* coined by Abbas Khuli Khān, with "Bālāpur" on the obverse and "Bā" (lāpur) on the reverse. It is singular, as Mr. Rice remarks, how two or three letters only of the name "Bālāpur," apparently taken at random, are stamped on these coins (figured by Captain Hawkes) as shown out of the brackets. It would seem as if a strip of metal hadbeen stamped with the name, and then cut up into coins, when a few letters only appeared on each.

The discovery of the coins of the Mughal Emperors within the present limits of the State testifies not so much to their circulation in the old Mughal province in Mysore, as to the existence of hoards of such coins in it. Thus 32 (gold) *Mohurs*—the gold *Mohur* weighing from

about 170 to 175 grains, being the standard coin of the Mughals—of the Mughal Emperors were found in 1910-11 at Mūdagere Amritmahal Kaval, Sira Taluk, Tumkur District (*M.A.R.* for 1910-11, para 141; also see *M.A.R.* for 1915-16, paras 151-152). Of these, 4 had been melted and converted into a pendant before the news of the find reached the authorities. They belong to the reigns of Akbar, Shah Jahan, Aurangazib, Shah Alam, Fahruk-Siyar, Mahammad Shah, Alamgir II and Shah Alam III. Each coin weighed nearly a tola. It is unnecessary to describe here these Mughal coins as they are well known from other sources, but the remark may be added that Akbar's square Mohur has been known here.

(xiii) Kempe Gauda.

Kunigal hana, a gold coin issued by Kempe Gauda, is an example of an independent Pālegar's coin, current in the country during the close of the 17th century. On the obverse, is the figure (?) of a coat of chain mail and on the reverse two faint circles.

(xiv) Mysore Rājas.

Of the Mysore Rājas, the first to establish a mint was Kanthirava Narasa Rāja Wodeyar, who ruled from 1636 to 1659. He coined *fanams* only (*Kantirava hana* weighing 6 to 8 grains), but ten of these were taken to be equal to a *varāha* or pagoda, which had, however, no actual existence, but was a nominal coin used in accounts only. And even after the coins struck by him had become obsolete, the accounts continued to be kept in *Kanthirāya varāha* and *hana*, the Canteroy pagodas and fanams of the English treaties with Mysore and of the official accounts down to about the middle of the last century. The *Kantirāya hana* has on the obverse the figure of Narasimha and on the reverse the figures of the sun and moon or *Sri Kantirāya*, in Nāgari characters. The *Chikk Dēva Rāja hana* has the Chāmundi on the obverse, and Chikka Dēva Rāja (in Kannada) on the

reverse. *Kantirāya hana* was subsequently called *agala Kantirāya hana* or broad Kantirāya hana, to distinguish it from a re-issue made by Purnaiya, which was called the *gidda Kantirāya hana* or small thick Kantirāya hana. The Mysore Rājas are said not to have coined *varāhas*, but specimens exist of a Chikka Dēva Rāja *varāha*, which must have been coined by that well-known king, who reigned from 1672 to 1704. On the obverse is Bāla Krishna trampling on the serpent Kalīya and on the reverse in Nāgari characters, *Sri-Chika-Dēva Rāya*. This king adopted the monogram *De* which continued to be the Mysore Government mark down to quite modern times. It is used on many of his coins, but not, says Mr. Rice, on the gold coins; it appears only on the obverse of the copper coinage along with the elephant. The *varāhas* in general circulation were those coined by the Ikkēri rulers of Bednur, whose coinage, as stated above, followed the Vijayanagar model.

(xv) Haidar Ali.

After his conquest of Bednur, in 1763, Haidar Ali established a mint at the place and issued the *Ikkēri varāha* under the name of *Bahāduri hun* retaining the old (Vijayanagar Sadāsiva Rāya) obverse of Siva and Pārvati, but putting on the reverse his own Persian monogram or initial surrounded with a circle of dots. A coinage of it at Bangalore was known as the *Dodda-tale Bengalūri*, or the big-headed Bangalore pagoda. Judging from its comparative abundance at the present day, it may be inferred that it must have had an extensive circulation. His half-*varāha*, which followed the *Durgi* pagoda, based on the Vijayanagar Krishna Dēva Rāya model, is rather rare. The "New Muhammad Shāhi" pagoda struck by him at Gooty was simply a copy of an earlier Mughal pagoda of the same mint, which was first coined during the reign of Muhammad Shah and was later re-issued by Morari Rao, Mahratta

general, who occupied Gooty before Haidar. He issued two types of gold *fanam*, one resembling the Bahāduri pagoda and half-pagoda and the second dated. The dated half-*fanams* bear on one side his initial and on the other the Hijra date. The Bahāduri pagoda is still a common coin, while the corresponding half-pagoda is rare as are also the Gooty pagodas. The half-pagoda with a seated figure of Vishnu is also a rare coin. Henderson thinks that "there was probably a pagoda of a similar type though no examples are known to numismatists." The Bahāduri *fanams* are not rare, but the other gold *fanams* are seldom met with.

(xvi) Tīpu Sultan's coinage.

The coinage of Haidar's son, Tīpu, stands in a category by itself. Though partially Mughal in lineage, in other respects it is a unique series. There is, at one end, evidence of French influence on it and at the other, especially in his copper variety, the ancient Hindu devices are found fairly intact. It has been remarked that, while Haidar was careless about his coinage, Tīpu was scrupulous about its design and make-up. Haidar's coins are ugly pieces, while his son's are beautifully done and are a delight to the eye and to the hand. As Mr. C. J. Brown has observed, though the reign of Tīpu Sultan lasted only seventeen years (1782-99), it was productive of one of the most remarkable individual coinages in the history of India, comparable in many ways to that of Muhammad Bin Tughlaq. Tīpu's coins exist in far greater variety and number than those of his father. They were issued in gold, silver and copper, from no fewer than twelve mints, and some of them at least appeared in every one of the seventeen years of his reign. His mint-towns were:—Pattan (Seringapatam), Nagar (Bednūr), Bengalur (Bangalore), Faiz Hisar (Gooty), Farrukhyah Hisār (Chitaldrug), Kalikūt (Calicut), Farrukhi (Feroke), Salāmābād (Satyamangalam), Khilyābād

(Dindigul), Zafarābād (Gurramkonda), Khwurshed-Sawād (Dharwar) and Nazabār (Mysore). The mint-towns were apparently chosen for their military or political importance, though some of them bear fanciful names. Dharwar appears under both designations, its own proper name and Tīpu's fanciful name. According to Moor, Hole-Honnur in the Shimoga District, styled Benazir, 'the incomparable' was another mint-town, but as coins from this mint have not been re-discovered since his time, doubts have been expressed whether there was a mint there. All these mints, however, were not equally active during the period of Tīpu's ascendancy. In the first year of his reign, Tīpu issued but few coins and these only from the Seringapatam and Nagar mints. In the fifth regnal year, the number of mints was increased to eight, and in the following year when Tīpu may be said to have been at the summit of his power, the only mint not in operation was Calicut, which had been destroyed in the previous year and its place taken by Feroke. During the seventh and eighth years, a considerable number of mints still issued coins, but in the ninth year there was again a sudden falling off, as a result apparently of the military difficulties in which Tīpu found himself before the decisive siege of Bangalore in 1792. By the treaty which followed the capture of that City, Tīpu lost half of his dominions, and from that time onwards Calicut, Feroke, Dindigul, Gurramkonda and Dharwar ceased to be in his possession. From the tenth year to the end of the reign, coins were only issued from the Seringapatam, Nagar and Gooty mints, and from the last of these only in copper. In the seventeenth or last year of reign, which commenced less than a month before the death of Tīpu, so far as is known only two varieties of copper coin were struck, both at the Nagar mint. With but few exceptions and these confined to gold and silver issues, the name of the mint

(a) His Mint-towns

regularly occurs on the coins of Tīpu Sultan. Following his father's example, Tīpu has not recorded his own name on any of his coins, though the initial letter of his father's name is frequently met with on his gold and silver issues. It is equally noteworthy that the name of the ruling Mughal Emperor Shāh Ālam II, is not to be seen on any of his extant coins.

(*b*) The Eras on his coins.

Coins of the first four years of Tīpu's reign bear the Hijri date, the numerals reading, as usual, from left to right. From the fifth year to the end of his reign, however, his coins are dated in his special *Maulūdi* era, and the figures read from right to left. The coins of the fourth year are dated 1200 A.H., while those of the fifth year bear the date 1215 A.M., and "it appears probable," writes Dr. J. R. Henderson, who is the latest authority on the subject of Tīpu's coinage, "that the commencement of a new century influenced Tīpu in making the change at this time." The Hijri years are lunar years of twelve lunar months each, while those of *Maulūdi* system, which, as the name indicates, dates from the birth and not from the flight of the Prophet, are luni-solar years of twelve lunar months, with an intercalated or *adhika* month added at certain intervals. Tīpu, in founding his new calendar, as was suggested by Kirkpatrick in 1811, simply adopted the Hindu calendar in common use in Mysore, which had a cycle of sixty years, and substituted Arabic names for the Hindu ones assigned to the cyclic years and months. Tīpu for some unexplained reason assumed that Muhammad was born in 572 A.D. (and not 571 A.D., the usually assigned date) and as the first year of the new era certainly commenced in 1787 A.D., the innovation must have been, as pointed out by Dr. Henderson, introduced in 1787—572 or 1215 A.D. According to Mr. L. D. Swamikannu Pillay, "the *Maulūdi* year began regularly at the same time as the Indian luni-solar year,

i.e., on *Chaitra Sukla Pratipada*, or the first *tithi* of the light fortnight of Chaitra, and that the serial numbers of Tīpu's cyclic years, recorded on many of his gold and silver coins, are exactly the same as those of the South Indian cyclic years." Not infrequently the dates on the coins of Tīpū, especially on the copper ones, are found to be erroneously given. This has been set down to the unfamiliarity with the Arabic numbers on the part of South Indian die-engravers. The interested reader will find at page 28 of Henderson's book an useful table showing the date according to the Christian reckoning of the commencement of each year of Tīpu Sultan's reign.

(c) Cyclic years on his coins: *abjad* and *abtath* Systems.

As regards the names of the cyclic years mentioned on certain of his gold and silver coins, Tīpu followed first the *abjad* and then the *abtath* system, in both of which a certain numerical value is assigned to the letters of the Arabic alphabet. The *abjad* is the older of the two systems, and it contained twenty-two different numbers, nine units, units, tens and the first four hundreds, which were consecutively denoted by the twenty-two Arabic letters that correspond to those of the Hebrew alphabet. As Arabic contains six letters which are not found in the Hebrew alphabet, the last five hundreds, and the number 1,000 were consecutively assigned to those letters. Tīpu being dissatisfied with the older arrangement, introduced at the same time as his new *Maulūdi* era, the system of *abtath* above mentioned. This system is named from the first four letters of the Arabic alphabet, in which the same twenty-eight numbers are assigned consecutively to the twenty-eight letters of the Arabic alphabet. Both these systems were first elucidated by Kirkpatrick and Marsden, and more recently in a clear and succinct manner by the Rev. Dr. C. P. Taylor, whose work will

be found mentioned in the Bibliography annexed to this section. The following table adapted from Henderson contains the names of the cyclic years for the different years of Tīpu's reign. Only those marked with an asterisk are actually known on coins :—

Regnal year	Cyclic year	Name of Cyclic year	Regnal year	Cyclic year	Name of Cyclic year
1	37	*Zaki*, pure.	9	45	* *zabarjad*, a topaz.
2	38	* *azal*, beginningless eternity.	10	46	* *sahar*, dawn.
3	39	* *jalāl*, splendour.	11	47	*sāhar*, a magician.
4	40	* *dalv*, the sign Aquarius.	12	48	* *rasikh*, firm.
5	41	* *shā*, a King.	13	49	* *shād*, joyful.
6	42	* *sārā*, fragrant.	14	50	* *hirāsat*, a guard.
7	43	* *sarab*, a mirage.	15	51	*sāz*, concord.
8	44	* *shita*, winter.	16	52	*shādāb*, moist.
			17	53	*bārish*, rain.

It should be added that the first regnal years follow the *abjad* system, and the remainder the *abtath*. Although the latter system did not come into use till the fifth year of Tīpu, *abtath* terms had been invented for the earlier years, and the first regnal year is recorded on the coins as *sakh*, glass beads, when the date of accession is given.

(*d*) The Month-Names.

Two systems of nomenclature were also adopted for the twelve months of the year. The first, in which the names follow the *abjad* system, was in use during the first four years of the reign, while the second, which follows the *abtath* system, came into force in the fifth regnal year, along with the *Maulūdi* system of dating the coins. For details as to the two sets of month-names, the interested reader is referred to the works of Kirkpatrick, Marsden and Taylor.

(*e*) The Letter Dates.

On many of Tīpu's Ahmadis, Sadīqīs, double-rupees, rupees and half-rupees, struck after the introduction of the *Maulūdi* era, the following words are found on the

reverse: "date of accession, the year Sakh, third of Bahāri." Bahāri is the name of the second month of the year in both systems, and Sakh, glass beads, in the *abtath* reckoning, has the numerical value 37. The coins, therefore, record the fact that Tīpu Sultan ascended the throne on the third day of the second month of the thirty-seventh cyclic year. This year commenced on the 2nd of April 1783, and the date of Tīpu's enthronement, therefore, corresponds to the 4th May 1783, a period in which, as Marsden points out, "he was flushed with the victory recently obtained over a British army, on the Malabar Coast." The copper coins issued from the Seringapatam, Nagar and Gooty mints during the first four years of Tīpu,—and no other mints were in operation during these years,—bear respectively, the first four letters of the Arabic alphabet. The letter is, in each case, placed above the elephant on the obverse while the date occurs on the reverse, and occasionally on the obverse as well. In several coins of the Gooty mint, the letter and date do not correspond, and it seems safest to suppose that the former is correct.

(*f*) The Names of his Coins.

Not long after the introduction of the *Maulūdi* era, Tīpu invented names for his coins, on the reverse of which they are usually found. We owe to Dr. E. Hultzsch the first detailed explanation of these names. The gold and silver coins are called after Muhammadan saints, Khalifas, in the former coins and Imāms in the latter, while the copper coins, with the single exception of the first name for the double-paisa, which is that of a Khalifa, bear the Arabic or Persian names of stars. The coins with their names are as follows:—

(i) Four Pagoda Piece—*Ahmadī*, from *Ahmad*, the most praised, a name of the Prophet himself.

(ii) Double Pagoda—*Sadīqi*, from *Sadīq*, the just, after Abū Bakr Sadīq, the first Khalifa.

(iii) The Pagoda—*Fārūqi*, from *Fārūq*, timid, after Omar Fārūq, the name of the second Khalif.

(iv) Double-Rupee—*Haidari*, from Haidar, a lion, the designation of Alī, who was both the fourth Khalif and the first Imām. Tīpu's father is also commemorated in the name.

(v) Rupee—*Imāmi*, from *Imām*, leader, after the twelve Imāms.

(vi) Half-Rupee—*Ābidi*, from Ali Zain al Ābidin, the fourth of the twelve Imāms.

(vii) Quarter-Rupee—*Baqīri*, from Muhammad al Bāqir, Muhammad the Great, the fifth Imām.

(viii) One-eighth rupee—*Jafari*, from Jafar al Sadiq, Jafar the Just, the sixth Imām.

(ix) One-sixteenth rupee—*Kāzimi*, from Mūsa al Kasim, Mūsa the silent, the seventh Imām.

(x) One-thirty-second rupee (the smallest silver coin)—*Khizri*, from Al Khizr, the green one, a saint who is said to have drunk of the fountain of life and in consequence to be still alive.

(xi) Double-Paisa—*Othmāni* or *Mushtāri*, (the largest copper coin)—The first name was in use from 1218 up to 1221 and commemorates Othmān, the third Khalīfa. The second name which came into use in the year 1221, and was continued in all later years during which double-paisas were struck, is derived from *al mushtāri*, the Arabic name of the planet Jupiter.

(xii) Paisa—*Zohra*, which is the Persian name of Venus.

(xiii) Half-Paisa—*Bahrām*, the name of the planet Mars.

(xiv) Quarter-Paisa—*Akhtar*, Persian word for a star.

(xv) One-eighth Paisa—*Quth*, the Arabic name for the Pole Star.

The only coin of Tīpu on which no name has been found recorded is the gold *fanam*, and the omission can hardly be, as remarked by Henderson, due to the small size of the coin, for the designation *Khizri* appears on the still smaller silver half-anna.

The coin-names above mentioned first appear on the gold and silver coins on or after the year 1216, while in the case of the copper coins, with the exception of the

double-paisa, which bears the designation *Othmāni* as early as 1218, the names do not appear till 1221, when the name of the double-paisa was altered to *Mushtārī*.

(*g*) His Gold Coins.

Of the four varieties of gold coin issued by Tīpu Sultan, the *Ahmadī* was struck at the Seringapatam and Nagar mints, whilst the *Sadīqī* is only known from the first of these. From the very small number of these coins now procurable, it has been inferred that their issue cannot have been extensive. On the other hand, the *pagodas* and *fanams*, which conformed to the general South Indian gold currency, were evidently much more extensively coined. Pagodas were struck at Seringapatam, Nagar and Dharwar (including Khwurshed-Sawād), while *fanams*, in addition to these three mints, excluding Khwurshed-Sawād, were also struck at Calicut, Feroke, and Dindigul. Both Moor and Hawkes refer to a double gold *muhr*, which neither of these writers had seen, and the coin has not been recorded by any one else; according to Hawkes, it was known as an "Emaumi," "*Imāmi*." The *Ahmadī* has an average weight of 211 grains. It was probably intended to be the equivalent of four pagodas, as the normal weight of one of the latter coins is 52½ grains. If, however, the weight of 160 grains assigned by Jackson to an *Ahmadī* dated 1198 is correct, it may be that when the coin was first struck it was intended to be the equivalent of the *muhr* or gold rupee, which would weigh approximately 175 grains. In any case, the coin is frequently incorrectly termed a gold muhr. Three variations in the inscriptions are commonly met with on the *Ahmadīs*. The following may be taken as typical for the first of these :—*Obverse*: "The religion of Ahmad is illumined in the world by the victory of Haidar. Struck at Pattan, the (cyclic) year Azal (38), the Hijri year 1198." *Reverse*: "He is the Sultan, the unique, the just. The

third of Bahārī, the (cyclic) year Azal (38), the regnal year 2." On the second type, the reverse is practically the same as in the first, except for the cyclic and regnal years and the obverse is also nearly the same but for the cyclic year occupying a line by itself, and the word "Muhammad" being found at the end of the legend on the same surface. In the third type, the name of Muhammad appears at the head of the obverse inscription and the denomination of the coin is also found on the same surface. Marsden suggests that the inclusion of the name of the Prophet was intended to pacify the "murmurings of those to whom the exclusion of the *hejrah* could not fail to give occasion of scandal, and who might have begun to suspect their sovereign of heterodoxy." On the reverse the complete record of Tīpu's succession to the throne is now found. These three types of inscriptions are met with in the two larger gold coins and in the three larger silver coins. While the third type occurs in all these coins, the first type is only known in the *Ahmadī*, double-rupee and the rupee, and the second in the *Ahmadī*, double-rupee and half-rupee; but it is quite probable, as Henderson remarks, that this list is incomplete.

The average weight of *Sadīqī* is 106 grains and it was probably intended to be equivalent to two pagodas. The reverse inscription and its arrangement are identical with those found on the third type of *Ahmadī* above mentioned. The obverse inscription remains the same, but the arrangement of the words is slightly different. Making allowance of course for the designation of the coin *Sadīqī*, and the various cyclic years and dates which appear on this surface in the four known varieties of the coin of the *Pagoda*, generally termed the *Sultani Pagoda*, weighing normally 52½ grains, there are three varieties, the last of which bearing the distinctive name of *farūqi*. The first variety represents those struck at

Pattan and Nagar, in the first four years of Tīpu's reign. On the obverse, Haidar's initial, combined with the mint name, and the numeral signifying the regnal year are to be seen. On the reverse, is the inscription: "He is the Sultan, the just. Hijri year 1200." The second variety was struck at Pattan and Nagar in 1215 and also at Dharwar in 1216. On the reverse the name "Muhammad" is found added before "He is the Sultan," etc. In the third variety, struck at Pattan from 1216 to 1223, at Nagar in 1216 and 1217, and at Khwurshed-Sawād in 1217 and 1218, the reverse inscription is the same except for the addition of the words "the unique" before the words "the just," etc.

The *fanam*, weighing from 5 to 6 grains, was equal in value to one-tenth of a pagoda, and despite its small size had a wide circulation in Southern India, where apart from those issued by Tīpū Sultan, many varieties of this coin exist. In Tīpu's *fanams*, the obverse exhibits Haidar's initial within a lined circle and a row of dots, but there are several slight variations in the reverse inscription. For further information on this head, the reader may usefully consult Henderson's book already referred to.

Though Tīpu's copper coins are invariably unmilled, his gold and silver coins exhibit "a highly peculiar and characteristic milling," remarks Henderson, "similar to that met with in some French coins, and which, therefore, perhaps owes its origin to some of Tīpu's French workmen." It consists, he adds, of one or two irregular grooves running round the edge of the coin, interrupted at regular intervals by transverse depressions or indentations, in such a manner as to give almost a crenated appearance to the margin.

(xvii) Kērala or Malabar Coins—*Vīra Rāya fanams.*

The coins of the Kērala country or Malabar have been frequently found in large numbers in this State. They

have been unearthed in such widely separated districts as Bangalore and Shimoga. They are mostly gold coin called *Vīra Rāya fanams*, or *panams*, probably coming from Calicut, which during the period of Haidar and Tīpu was closely connected with this State. In 1909-10, there were found at Kamblipur, Anekal Taluk, Bangalore District, 37 of these coins (*M. A. R.* 1909-10, para 114). Seeing that they have been found in many parts of Southern India, they must have once had a wide circulation. The weight of *Vīra Rāya fanam* has been found to be about 6 grains. Tradition on the West Coast ascribes these coins to Parasurāma, thus showing that they are of some antiquity. The symbols on them have not yet been satisfactorily explained by numismatists. The figure on the obverse is supposed by some to represent Kāli and by others to represent a dagger or shield. Dr. J. R. Henderson states that the symbol on the obverse also occurs on the Tanjore small gold *fanams* and that it was copied from these by both the Dutch and the French on some of their copper coins. It also occurs on a few Travancore copper coins. With regard to the symbol on the reverse, Dr. Henderson suggests that it might have "some connection with the zodiac because the Travancore name for these coins is *rāsi* (*i.e.*, a sign of the zodiac) and the twelve dots may represent the twelve zodiacal signs." A slightly different kind of *Vīra Rāya fanams*, 66 in number, were unearthed at Gabalur, a village in Kumsi Taluk, Shimoga District, in 1910-11. Though they differ from the specimens above described, they are exactly like the specimens Nos. 189-192 figured on plate IV of Sir Walter Elliot's *Coins of Southern India*. It appears that they are known as *Chandrihana* in the Shimoga District. Another interesting find of the same *Vīra Rāya panams* was made at Chikkerehalli, Honnali Taluk, Shimoga District. In describing this find Mr. Narasimhachar throws out an

interesting suggestion in regard to the symbol found on the reverse of these *panams*. Besides the twelve dots, he says, the reverse shows an animal, evidently a crocodile moving to the left. In some of the published plates and in Elliot's *Coins of Southern India*, the coins are figured upside down showing the dots below and the animal above lying on its back. If they are figured correctly, *i.e.*, in the reverse order, "the crocodile can be clearly seen moving," says Mr. Narasimhachar, "to the left with its bent tail, and bearing the twelve dots on its back." He thinks the animal represents Sisumāra or the heavenly tortoise supporting on its back the collection of the stars and the planets.

(xviii) Restored Mysore Dynasty—*Krishna Rāja Wodeyar III.*

Purnaiya, when Regent, restored the *Ikkeri Varāha* as the new or *Hosa Ikkeri Varāha*, the original device of Siva and Pārvati being restored on the obverse, and *Sri* on the reverse. Krishna Raja Wodeyar III, on assuming the Government in 1811, issued it as the *Krishna Rāja Varāha*, retaining the same obverse, but putting *Sri Krishna Rāja* in Nāgari characters on the reverse. It was called, according to Buchanan, *Kartar Ikkeri Varāha*, *Kartar* meaning the ruler or ruling king, as distinguished from the Dalavāyi, the head of another branch of the Royal family. Purnaiya re-coined the *Kantirāya hana*, which, as already stated, was called *giddu Kantirāya hana* to distinguish it from the original issue of *Kantirāya*.

(xix) British East India Company.

Gold coins of the British East India Company have been traced at Sringēri (*M.A.R.* for 1915-16, para 154). One gold mohur has on the obverse the head of Queen Victoria with the words "Victoria Queen" around and the date 1841 in the exergue, and on the reverse a lion walking to left with a palm tree behind it in the centre, the words "East India Company" around the margin

and the value of the piece in English and Persian (*ēk ashrafi*) in the exergue. Two gold pieces of the value of five rupees each, which appear to be half mohurs, show on the obverse the coat of arms of the Company with the words "English East India Company" round the margin, while the reverse bears the Persian inscription—*Ingriz Bahadur Company*—and gives the value of the piece as five rupees. Another gold coin, similar to the above but larger in size, has below the coat of arms the motto, *Auspicio Regis and Senatus Angliæ*, on the obverse, and names the piece as an *ashrafi* on the reverse.

Silver Coins. (i) *Tipu Sultan's Silver Coins.*

Silver coins came into general use with the Muhammadan dynasties of Northern India. Though they had been in use for some time before, owing to lack of silver and disturbances in Central Asia, silver importation had temporarily ceased and with it silver currency as well. Silver, however, became plentiful with the re-opening of the commercial relations with Central Asia, from where the world supply was originally drawn just during the time Muhammadan dynasties began to build up their kingdoms in India. So far as Mysore is concerned, silver coins were first issued by Tīpu Sultan. Seven varieties were issued by him, *viz.*, the double-rupee (the Rupee is so named from a word meaning silver) struck at Pattan, Nagar and Calicut, the rupee at Pattan, Nagar, Dharwar and Khwurshed-Sawād, the half-rupee at Pattan and Nagar, and finally the quarter, eighth, sixteenth and thirty-second of a rupee, issued only from the Pattan mint. No silver coins seem to have been issued in the first regnal year and only coins smaller than the rupee are known after the thirteenth year. The smallest fraction of the rupee, or *Khizri*, was apparently only struck in the twelfth year. The double-rupee, weighing generally from 352 to 355 grains, has three varieties of inscriptions on it, similar in detail to

those on the gold *ahmadī*. In the double-rupees of the third type, however, the coin-name *haidari* appears on the obverse, in place of the word *ahmadī* found on the gold coin. The first variety of the inscription is found on coins dated from 1193 to 1216, including the latter year, while the third type commences from 1216 and continues to 1220. The two Calicut double-rupees struck in 1215, which differ chiefly in the arrangement of the figures in the date, are of the second type, but in one of them the name of the cyclic year occurs in the last line on the obverse. In several of the earlier double-rupees, both fields, but more particularly the reverse, are ornamented with conventional floral and even cruciform designs, in addition to the usual rosettes composed of dots; in the later coins the fields are plain. The rupee weighs on an average 175 grains, though an exceptional specimen may weigh as much as 188 grains. There are two types of it, which except for some differences, agree as regards inscriptions and their arrangement with the first and third types already noted in connection with the *ahmadī* and double-rupee. In the coins of the later type the distinctive name *imāmi* appears on the obverse. The first type was apparently issued only from Seringapatam and Nagar in 1200, while the later one appeared from 1216 onwards at Seringapatam and at Dharwar. A rupee struck at Nagar in 1216, which must be regarded as a variety of the later type, shows variations in the arrangement of the inscriptions; on the obverse, Haidar's initial is omitted. The rupee struck at Khwurshed-Sawād in 1217 and 1218 shows also variations in the obverse; the names "Muhammad" and "Ahmad" exchange places and Haidar's initial is also restored. The Half-rupee, the *ābidi*, weighs about 87 grains and exists in the second and third types already described in connection with the gold and silver coins. The Half-rupee struck at Seringapatam in 1215 is the only known

representative of the second type. The Nagar Half-rupee agrees with the Double-rupee issued from the same mint in 1215. The Quarter-rupee, *bāqirī*, has an average weight of about 43 grains and was struck at the Seringapatam mint from 1216 to 1224. Only a single type of it exists, the obverse having "Muhammad. He is the Sultan, the Unique, the Just. Year 1216 (Maulūdi)" and the Reverse "Bāqirī (regnal) year 6, ٹ Pattan." The Eighth-rupee, the *jafarī*, which weighs about 20 grains, was struck at Seringapatam from 1218 to 1226. The inscriptions are still further reduced. On the obverse, Haidar's name is continued with that of the mint thus: "Muhammad. Year 1218 (Maulūdi) Struck at Pattan," and the reverse has—"Jafarī, Regnal year 8." The Sixteenth-rupee, known as *Kazimī*, weighing about 10 grains, was issued from the Seringapatam mint from 1220 to 1226. Except for the presence of the distinctive name of the coin, the inscriptions are identical with those of the Eighth-rupee. On the reverse, the legend runs: "Kāzimī, Regnal year 10." The Thirty-second of a rupee, the *Khizrī*, the smallest of all Tīpū's coins, which weighs approximately 5 grains, was struck at Seringapatam, and is known only from 1222. It has on the obverse: "Struck at the royal residence" and on the reverse, the legend "Khizrī (regnal year) 12." Though no mint name occurs on this coin, it may be assumed, on the analogy of the other small silver coins, that it emanated from Seringapatam.

(ii) *Krishna Rāja Wodeyar III.*

On the restoration of the kingdom, Purnaiya continued the silver coinage practically unchanged, except for the legends. Persian being at the time the official language in the State, the coins first struck in his time bear inscriptions in this language. The Rāja Rupee was issued in the name of the Mughal Emperor, Shāh Ālam, following the type of the rupees issued by the East India

Company at Arcot and elsewhere. The dates and regnal years on this coin are irreconcilable. The obverse of this coin has the legend: *Sikka zad bar haft Kashūr sāya fazl al Khāmi din Muhammad Shah Ālam bādshah*– "The defender of the religion of Muhammad, the reflection of divine excellence, the Emperor Shāh Ālam struck this coin, to be current throughout the seven climates." As regards the phrase "seven climates," Moor says:— "When Timur, establishing his throne in India, overcame the kings of Kashmir, Bengal, Deccan, Gujarat, Lahore, Poorab and Paishoor, he united the kingdoms, and called himself conqueror and sovereign of the seven climates or countries; which title has been retained by his successors." The inscription on the reverse runs: *Zarb Mahisur san 47 julūs mayimanant mānūs*—"Coined at Mysore, in the 47th (or other) year of the auspicious reign." It must be added that only a portion of this inscription occurs on each coin. The *Rāja Ardha Rupāyi* (½ Rupee) is much like the Rupāyi both as to the obverse and reverse. The *Pāvali* (¼ Rupee) has on the obverse the figure of Krishna, surrounded with dots and on the reverse the legend "*Kishen Raj Wodeyar san 1244 julūs zarb Mahisur*" in Hindustani surrounded with dots. Some specimens are found dated according to the Kaliyuga. The silver *fanams* issued were known as *Adda* (½ *fanam*) and *Hāga* (¼ *fanam*). *Adda* represents *half* the value of a *Kantirai hana*, the basis of popular and official calculation of the time. On the obverse of them is a dancing figure of child Krishna with a ring of dots and on the reverse is the legend *Mayili hana* in three horizontal lines in Kannada characters. These were called *Mayili fanams*. The meaning of *Mayili* is not very clear. Mr. Rice writes:—

"It may mean *mayili*, reduced body or thin. Another possible, but not very probable, explanation is *Mayi*, contraction for *Mayisur*, and *li*, the locative suffix. This would mean

"in Mysore," indicating the mint town. The only other meanings of *Mayili* in Kannada are—dirty, and small-pox, neither of which is of any use here."

(iii) Mughal Emperors

Mughal coins have been traced in the State. These range from the time of Akbar to that of Muhammad Bahādur Shāh (see *M.A.R.* 1915-16, para 152). Akbar's Rupee and Half-rupee appear in "modern imitations, the legends being blundered and illegible." A rare coin that has been found is one of Shāh Jahān of what has been called the Kalima-Ilāhi type. The obverse shows the *Kalima* and the world *ilāhi* and mentions Kashmir as the place of mintage and *Ardibihisht* as the month. The reverse names the king with his titles *Shihābu-d-dīn Muhammad Shāh Jahān Bādshāh Ghāzi Sāhib Qirān Sāni. Ilāhi* was the new era introduced by Akbar in the 30th year of his reign. It dates from his first regnal year. The names of the months and days of the *Ilāhi* era were the same as those of the old Persians and *Ardibihisht* was their second month. *Sāhib Qirān Sāni* means "the second lord of the planetary conjunctions," Tamerlane being the first. The title is also found on the coins of several of Shāh Jahān's successors up to Akbar II.

(iv) British East India Company.

Rupees issued by the East India Company bearing the name of the Mughal Emperor Shāh Ālam have been found in conjunction with the Rāja Rupee in the State—as far interior as Nagar in the Shimoga District (*M.A.R.* 1912, para 140). In one find of three coins, two of the E.I.Co. and one Rāja Rupee, on the obverse is the couplet mentioned above in connection with the Rāja Rupee, of which only a few words are legible. When complete, the couplet would read (correctly) thus:

Sikka zad bar haft Kishvar Sāya fazal Allah
hāmī dīn Muhammad Shāh Ālam Bādshah

meaning "The defender of the Religion of Muhammad, reflection of divine excellence, the Emperor Shāh Ālam has struck this coin to be current throughout the seven climes." The Hijra date 1221 (*i.e.*, A.D. 1806) is also given on the obverse of two of the coins. From the reverse inscriptions we learn that the East India Company rupees were minted at Arcot in the *julūs* (or regnal) years 43 and 26 and that the Rāja Rupee was minted at Mysore in the regnal year 45. The double *panam* of silver of the British East India Company, with two linked C's on the reverse, has also been found in the State (*M.A.R.* 1916-17, para 153). The Arcot rupee of the French East India Company has also been found in the State. This emanated from Pondicherry. The crescent mark found on this coin is common (and confined) to it and to the coins of Krishna Rāja Wodeyar III. The similarity between these two sets of coins is so great that the silver coins of Krishna Rāja Wodeyar are, as Henderson points out (see *M.A.R.* 1916-17, para 155), frequently mistaken for French ones as the letters of the mint-town "Mahisur" are not always visible. Otherwise, they are very similar, only those of Krishna Rāja Wodeyar frequently bear, as already remarked, impossible dates and regnal years for Shāh Ālam in whose name they were professedly struck. Finds of the old Arcot rupee of the British East India Company are also met with in the State. According to Atkins, it was first issued about the year 1758 and most probably continued in circulation until the year 1811. The mint mark on it is supposed to represent a lotus flower. In a hoard found at Channarayapatna, Hassan District, many varieties of silver coins have been traced. Coins of the British East India Company struck in the name of the Mughal Emperors Azizu-d-dīn Ālamgīr and Shāh Ālam II (Rupee, $\frac{1}{4}$ Rupee, $\frac{1}{8}$th Rupee and $\frac{1}{16}$th Rupee) all bearing on the obverse the date A.H. 1172 (A.D. 1758)

and on the reverse the regnal year 6 and the mint name Arcot are part of this hoard. Arcot coins of this Ālamgīr were struck both at the Calcutta and Madras mints; the mint-mark of the former was a lotus flower and of the latter a rose. Both the varieties are included in the hoard spoken of in the *M.A.R.* 1915-16, para 153. Two varieties of coins struck in the name of Shāh Ālam, those which bear an Arabic couplet and those which merely give the king's name, are also included in it. As usual, only a few words of the couplet are legible on the coins, which include specimens of the Rupee, ½ Rupee and ¼ Rupee of both varieties. One of them is dated in A.H. 1218 or A.D. 1803; another gives A.H. 1221, or A.D. 1806. The couplet variety bear the mint name of Arcot, whereas those with the name of the king on come from the Surat mint. According to the author of the undated *Catalogue of Coins in Mysore Government Museum*, Surat coins were also struck in Mysore during Purnaiya's Regency. Silver double *fanams* of the British East India Company, issued during the time of Charles II, are also known. They have on the obverse a standing figure, probably of Vishnu, and on the reverse two linked C's, the monogram of Charles II. These coins are usually attributed to the Bombay mint, but they seem to be issues of Madras. There is also one single *fanam* of this series with the same obverse and reverse. Specimens of another variety of silver double *fanams* give the value of the coin in English and Persian on the obverse and in Tamil and Telugu on the reverse. Another silver coin, a quarter pagoda, has on the obverse a *gōpura* or tower surrounded by stars and on the reverse the standing figure of a god. The value of the piece is also given in English and Persian on the obverse and in Tamil and Telugu on the reverse. Included in the coin necklaces (known as *puttāli saras*) of the goddess Sri Sārada at Sringēri are some foreign gold coins, including those of

Belgium and Venice, those of the latter preponderating. The Venetian coins are ducats. The obverse bears a standing figure of Christ, while the reverse shows the Doge kneeling to receive a banner from St. Mark. On the margin to the left on the reverse occurs the legend *S.M. Venetus.*

Copper Coins. (i) *Chōlas.*

A copper coin of the Chōlas, with the usual standing king on one side and a seated human figure on the other, is known (*M.A.R.* 1916-17, para 153). The seated figure has, in some cases, underneath the name *Rāja Rāja* in Nāgari. Rāja Rāja was the great Chōla king who made Tanjore his capital and embellished it (985-1035 A.D.). This type of coin spread with the Chōla power and was copied by the kings of Ceylon. Its influence is to be noticed on the earlier issues of the Nāyaka kings of Madura and Tinnevelly. A copper piece of the Vijayanagar King, Dēva Rāya II, has also been traced (*M.A.R.* 1916-17, para 153). As a general rule, in Mysore, from the earliest times to which they have been traced, copper coins bore on the obverse the figure of an elephant, *āne*, whence the name *āne*, or *anna*, though the letter is perhaps a compromise between *hana* and *āne*. Above the elephant was afterwards introduced the moon, and later on, the sun also. The reverse consisted of crossed lines. The half *paisa* had a tiger on one side and a battle-axe on the other, which, Rice, following apparently Moor, thinks may have been a Hoysala coin; though it has been suggested by Marsden that it was a type tried but abandoned by Tīpu. According to Loventhal, the special crest of the Pāndyan princess of Korkai was the battle-axe, associated with the elephant. Besides these, there was an old series bearing on the obverse a Kannada numeral, from 1 up to 32 in a ring of dots, with the crossed lines on the reverse. They are attributed to the Mysore Rājas who immediately preceded

(ii) *Vijayanagar Dynasty.*

(iii) *Early Mysore Kings.*

Haidar Ali. These are so abundant at the present day that it seems right to infer that they had at one time a very extensive circulation. They are of two issues, weighing approximately 46 grains and 23 grains, and bear on the obverse Kannada numerals from 1 to 33 according to Jackson, though Henderson states that he has "not met with a number higher than 32." The significance of these numerals is not known but the opinion has been expressed that they may indicate the years of a reign. But for the awkward position created by Jackson's mention of 33 numerals, Henderson was inclined to attribute them to Chikka Dēva Rāja (1672-1704), or to Krishna Rāja Wodeyar II (1734-1766). Haidar's *paisas* continued the elephant obverse. They were struck at Seringapatam in the last two years of his reign and are of considerable interest, as they form the model on which the extensive series of copper coins issued by his son was based. Henderson includes under the heading "doubtful copper coins of Haidar Ali" three distinct series, all worthy of special mention. The first consists of three roughly executed and undated *paisas*, two of which were struck at Bellary and the third at Seringapatam; they may probably have been issued by Tīpu, although their extreme roughness seems to indicate otherwise. The name "Bellary" is spelt in two ways and no other coins of this mint are known. The coins with Kannada numerals are evidently a re-issue of the similar coins struck by one of the Mysore Rājas referred to above. These coins bear in addition to the Kannada numerals, which possibly indicate regnal years, an Arabic numeral repeated, which Henderson thinks is perhaps an indication of value. On the chequered reverse, Haidar's initial is found, a fact which does not enable us to assign the coins to Haidar or Tīpu. As, however, Tīpu had a very extensive and distinctive copper coinage of his own, it seems more likely that these insignificant pieces were

(iv) *Haidar Ali.*

issued by his father, to whose general policy of copying earlier types they also conform. Finally, we have the "tiger and battle-axe" coins which, as already stated, have been taken by Marsden as pattern pieces of Tīpu which never came into general use. Henderson has catalogued them as issues of Haidar, though he adds that "there is perhaps just as great probability that they originated with Tīpu, to whose half-*paisas* and quarter-*paisas* they, on the whole, conform both in weight and size; their border is also identical with that of many of Tīpu's copper coins." As no specimens of this type have been met with in Mysore, it is suspected that they may have formed a temporary issue for Calicut. It is interesting to note that of the two dated *paisas*, the one issued in 1195 is not uncommon, while the later one is very rare. The thick coarse *paisa* struck at Seringapatam is not rare, nor is the Bellary *paisa* with the elephant to right, but the one with the elephant to left is distinctly rare. None of the small copper coins with Kannada numerals and Haidar's initial is commonly met with, and clear examples (*vide* Henderson's *Catalogue*) showing more than a small part of the die are rare. The "tiger and battle-axe" coins are all rare and particularly those of the smallest size. Tīpu's copper coins are in five different values, *viz.*, double-*paisa*, *paisa*, half-*paisa*, quarter-*paisa* and eighth-*paisa*. They were issued by Tīpu Sultan from no fewer than twelve different mints, though only the *paisa* appears to have been struck at all of these. The *paisa* is, besides, the only coin known to have been struck in each of the seventeen regnal years of Tīpu. The coins, unlike the gold and silver ones, invariably exhibit on the obverse a figure of an elephant, either advancing or standing with its head to the right or left of the field, and in some double-*paisas* the animal is represented with its trunk uplifted, as if engaged in the act of *taslim* or *salāming*, an

(v) *Tīpu Sultan.*

action which it is usually trained to perform on special occasions. It is generally caparisoned, with an elaborately decorated body-cloth and head-covering, and with metal anklets on all its feet, in other words, with the ornamental trappings worn by the animal on ceremonial or State occasions. As a general rule, to which however there are many exceptions, the elephant in the earlier coins up to 1221 is turned to the left, while in the later ones from 1221 onwards it is turned to the right; and the exceptions are most frequently to be met with during the first few years of each of these periods. The elephant, which in India is associated with royalty, is an inhabitant of the Mysore jungles and appears, as already stated, on Ganga coins, from whom it was copied by the Gajapati kings. Apparently Haidar and his son were well acquainted with the earlier coinage of the country and built up their own coinages on it.

The *paisa* weighs approximately 174 grains and the other copper coins in due proportion. The special designations appear first on the double-*paisa* in 1218 and on the smaller coins in 1221. Tufnell and others have described the double-*paisa* as a "forty-cash" piece, and the other coins in relative proportion down to the eighth of a *paisa*, which is the equivalent of two-and-a-half cash. The term "cash" or "Kās" was in use, as Henderson points out, in the Tamil districts of Southern India and was introduced in the copper currency of Mysore after the death of Tīpu Sultan, when Krishna Rāja Wodeyar III was restored to the throne, probably to make the coins conform to those of the English East India Company. It is, however, doubtful if the term was used by Tīpu, and we know from the writers of his time that the word "paisa" was then in general use (*vide* Kirkpatrick's *Letters*, No. CCXXXIV). The legends on the copper coins are always of limited extent and are practically confined to the reverse.

The double-*paisa* weighs from 331 to 352 grains. It was struck at Seringapatam and Nagar from 1218 to 1226, at Chitaldrug in 1218 and 1219, and at Feroke in 1218. Henderson's lists show that specimens without any indication of the date are also known from the first two of the mints mentioned above. There are three main varieties of this coin :—

(1) Those issued from all the four mints between 1218 and 1221, the latter year in the case of Pattan only. The obverse on this is an elephant to right with uplifted trunk; date over the tail; and above the elephant a flag. The reverse has the legend: "Othmāni struck at the royal residence Pattan." (2) Those issued from Pattan and Nagar in 1222 and 1223. The obverse is as in No. (1) above, but the date varies and the word *Maulūdi* is found above the elephant. The reverse is as in No. (1) above, except for the name of the coin. (3) Those issued from Pattan and Nagar in the letter-years 1224 to 1226. The obverse on this type is made up of an elephant to right with depressed trunk; above the elephant a flag carrying the letter (for letter-year) but no numeral date. The reverse is: "Mushtarī struck at the royal residence, Pattan, in the *Maulūdi* year 1224."

The *Paisa*, which was struck at all the mints, has an average weight of 174 grains, but examples weighing as little as 160 grains and as much as 193 grains are also met with. In the earlier *paisas*, with the exception of the two earliest Nagar ones, the obverse shows merely the elephant and date, but the Pattan and Nagar coins from 1221 to 1223 (both years included) have in addition the word "Maulūdi," and two *paisas* struck at Pattan in 1221 and 1222, the words "Muhammad Maulūd." The distinctive letter for each year is found on coins of the two mints mentioned above, and also on those of Faiz Hisār, from 1224 onwards, and as late as 1227 in the case of Nagar, but the word "Maulūdi" now disappears from the obverse. As regards the reverse, the earlier coins as a rule merely record the mint, with the word

"Struck at," but on Pattan and Nagar *paisas* of 1221 and subsequent years the special name of the coin "Zohra" or "Zohrā" appears, while in those of Faiz Hisār, it is only met with in the letter-years. In the case of three mints, during the letter-years, the word "Maulūdi" is associated with the date on the reverse. A Feroke *paisa*, struck in 1216, has the word "Sanah" ("year") on the obverse. Some of the earlier *paisas* of Calicut have the "bundar," "the port," and in others from this mint, the regnal years are stated on the same surface. Undated *paisas* are known from the Pattan, Nagar, Faiz Hisār and Calicut mints.

The Half-*Paisa* was issued from all the mints except Calicut. It weighs on an average 87 grains, but variations from 82 to 92 grains are not infrequently met with. The legends and their arrangement on this coin agree generally with those on the *paisa*, the only notable difference being in the fact that the word "Maulūdi" is entirely omitted from the former, except in the case of the half-*paisas* struck at Nagar in the last three years of the reign. The special name "bahrām" is seen first on Pattan coins in 1221 and on Nagar and Faiz Hisār ones in 1222 and 1224 respectively. Undated half-*paisas* are known from the Pattan, Nagar, Faiz Hisār and Bengalūr mints.

The Quarter-*Paisas* generally weighs about 42 grains, though specimens weighing from 32 to 49 grains are not unknown. It was issued from all the mints except Khwurshed-Sawād. Calicut quarter-*paisas* have no date on either side, the name of the mint-town only appearing on the reverse. A quarter-*paisa* from the Nagar mint, however, has the date 1198 and a word on the reverse. The distinctive name *akhtār* appears first on Pattan coins in 1221, and only in later years on those of Nagar and Faiz Hisār. In other respects the quarter and half-*paisas* agree. Undated quarter coins are known from the Pattan, Faiz Hisār, Bengalūr and Calicut mints.

The Eighth-*Paisa* is the smallest copper coin of Tīpu Sultan. It weighs about 21 grains, though occasionally it has been found to be only 18 grains. It was struck only at the Pattan, Nagar, Bengalur, Ferrukhyāb Hisar, and Salāmabād mints. It appeared as early as 1216 and as late as 1226. The special name *quth* is only met with on the later Pattan and Nagar coins, appearing in the first of these as early as 1222 and as late as the penultimate letter-year 1226, while the only known Eighth-*paisa* from the Nagar mint was issued in 1226. A variety is known, possibly struck (according to Henderson) at Pattan, in which the name of the mint is omitted, although the word *quth* occurs, and another is known without any indication of the date.

Attention has been drawn by Henderson to the extraordinary errors which occur on some of the smaller copper coins of Tīpu and to the reason assigned by Buchanan for the same (*A Journey from Madras, I. 129*). For instance, on some of the quarter-*paisas* of Nagar, Faiz Hisār and Khāliqabād, error occurs not only in the date, but extends also to the name of the coin in the first two of these mints. The value of these coins was not, as Buchanan suggests, deliberately raised by the Sultan to pay off his dues to the soldiery, with the result that the legends on these coins were altered to suit the arbitrary and oppressive action, but that the descriptions themselves were, says Henderson, due to "an error on the part of an ignorant workman who was not familiar with the Arabic letters. It seems hardly likely that a purely temporary measure would be recorded on the coin." Tīpu's copper coins, unlike gold and silver, are invariably unmilled.

(vi) *Minor chiefs*

A word or two may be added here on copper coins similar to those struck by Haidar and Tīpu, but which were not actually issued by either of them. Thus, coins

of the quarter-*paisa* size, with an elephant on the obverse, like those of Haidar and Tīpu, are occasionally met with. Henderson notes one of these, which is an obvious copy of Tīpu's quarter-*paisa*, in which the elephant is surmounted by a crescent and star, while the reverse bears the mint-name Ganjikōta (Gandikōta, in the present Cuddapah District) and the date 1215 (1800-01 A.D.). In others, the reverses which are always incomplete and usually illegible, suggest that they were struck by some of the chiefs of the Bellary, Anantapur and Cuddapah districts, who struck coins in the name of the Mughal Emperors. One of these bears the date 1161 (1748 A.D.) above elephant, and if this is not an error, as Henderson strongly suspects it is, it might be regarded as the prototype from which Haidar Ali took the elephant obverse. Jackson figures a half-*paisa* in which the reverse bears the illegible name of a mint and the date 1202 (1787-88 A.D.). This coin, which is not uncommon, has an elephant to right while a second type exists in which the elephant is to the left. Henderson assigns both issues to Wallajah, Nawab of the Karnatic.

(vii) *Krishna Rāja Wodeyar III.*

Under Krishna Rāja Wodeyar III, a *kāsu* or *āne kāsu* was first coined bearing the elephant, with sun and moon on one side, and on the other *Sri Krishna Rāja*, in Nāgari characters. Later on were issued the *mayili Kāsu* (spelt in English on some coins *Meillie* and in others *Mailay*). To the same obverse as above was added *Sri* in Kannada over the elephant; but the reverse bore the legend *V cash* in English (or X or XX as the case might be), with *Mayile Kāsu* 5 (or 10 or 20) in Kannada. Afterwards the English was put below the Kannada, and *Cha* (for Chāmundi) in Kannada, was inserted above the elephant on the obverse, and *Krishna*, in Kannada, put at the top of the reverse. Eventually the tiger (or lion) of Chāmundi was substituted for the

elephant on the obverse, and the reverse had *Krishna* (in Kannada) in the centre, surrounded by a circle containing the words *XXV Cash* (so badly printed in some specimens that it reads *U A U H*), *Zarb Mahisūr* (in Persian) and *Mayili Kāsu 25* (in Kannada). The smaller coins had only *Krishna* (in Kannada), *Zarb Mahisūr* (in Persian) and the numeral 5 or 10. The coining of these copper pieces—*Chāmundi* (tiger) and *Simha* (lion) *duddus*—was continued by the British after the assumption of the country in 1832. In 1833, the mint was transferred from Mysore to Bangalore, though the name of the former was still preserved on the coins struck. In 1843, the mint was finally closed and the English coinage became the medium of exchange in the State. The last coin struck has the tiger (or lion) of Chāmundi on the obverse, with *Sri* (in Kannada) and sun and moon above, and *1843* (in English) below. On the reverse is *Krishna* (in Kannada), *Mahisūr Zarb* (in Hindustani).

(viii) *British East India Company.*

The copper coins of the British East India Company, ranging in date from 1791 to 1827, are known in the State. These may be described under four heads:—

(i) Those which have on the obverse a shield surmounted by a device resembling the figure 4 and divided transversely into four compartments, each containing one of the letters of the East India Company's monogram, *V.E.I.C.*, with the date below, and on the reverse a pair of scales with the Arabic word, *adal* (meaning *justice*), below. There are under this head 6 pie, 4 pie, 3 pie and 1 pie pieces, dated in 1794, 1791, 1791 and 1794 and 1791 and 1794 respectively.

(ii) Those which have on the obverse the coat of arms of the East India Company with the motto, *Auspicio Regis and Senatus Angliae*, in a cross line underneath, the reverse being the same as that of No. (i) above with the addition, however, of the Hijri date in Arabic numerals. There are under this head, 6 pie, 3 pie and 1½ pie pieces, all dated in 1804 A.D. and 1219 Hijri. A two pie piece which differs in type and

make from the above two classes and exhibits a curious combination of the shield and coat of arms, as also of the monogram and motto, may be noted. It has on the obverse a shield in the middle on a counter-sunk surface; and around the raised margin the words—*United East India Company*—and the date 1794. On the reverse: the coat of arms of the East India Company in the middle on a counter-sunk surface with the words, *United East India Co.*, in a cross line underneath and the figure 96 below; and around the raised margin, the motto—*Auspicio Regis et Senatus Angliae*—and the words *To one Rupee*. The figure 96 taken along with "To one Rupee" gives the value of the coin as 2 pies.

(*iii*) Thick coins resembling (*i*) above both on the obverse and reverse—of these, a 16 pie piece, dated probably in 1801, 8 pie pieces dated in 1804 and 1809, 4 pie pieces ranging in date from 1802 to 1827; and 2 pie pieces with illegible dates, are known.

(*iv*) Coins of the *Cash* series, which have the same obverse as that of (*ii*) above, the reverse giving the value of the coin in Persian and English—of these 4 pie (or XX Cash) pieces, dated 1808, the reverse containing the Persian words *Kās bist chahār falūs ast*, Marāthi meaning "twenty cash equal 4 *falūs* or pies" and the English expression "XX Cash" in the exergue, are known. Two pie or X Cash pieces, dated 1803 and 1808, the reverse bearing the (Marāthi) words "*daha kās dō falūs ast*," which means "Ten Cash equal 2 *falūs* or pies," and the expression X Cash in the exergue, are also known. One pie pieces or V Cash pieces, dated 1803, with the (Marāthi) words "*panch kās ēk falūs ast*, meaning "5 Cash equal 1 *falūs*" and "V Cash" in the exergue, are also met with. There are besides undated 2 pie or X Cash pieces with their value given in Telugu and Tamil on the obverse and in Persian on the reverse thus:—*Obverse*: *Yidipadi Kāsulu, idupattu Kāsū* in 4 lines one below the other; *Reverse*: .....*daha Kās ast, X Cash* also in 4 lines, one below the other. (For plate references, etc., see *M.A.R.* 1911-12, para. 142). A pie piece has on the obverse a balance with the letter T between the scales and the date 1805 below. The reverse bears an illegible Persian legend. T stands for Tellicherry, the place of mintage (*M.A.R.* 1915-16, para. 154).

(ix) *Dutch East India Company.*

One-quarter stiver pieces, known as *Sallis* in Southern India, have been reported upon in the State (*M.A.R.* 1917-18, para. 142). These were struck by the Dutch East India Company. They may be divided into four classes according to the position of the lions on the reverse. They range in date from 1705 and 1789 A.D.

Coins in circulation.

Thirty years ago, there were in the State, in common circulation, the following coins, most of which were British coins, with a few local copper pieces, which, however, from 1863 onwards were gradually withdrawn and sold, broken up, as old copper.

Copper.	Kāsu	Pie or cash	*Silver.*	Dodd āne	2 annas
	Duggāni	½ duddu, 2 pie		Pāvali	¼ rupee
	Mūr Kasu	¼ anna		Ardha rūpāyi	½ rupee
	Duddu	⅓rd anna		Rūpāyi	1 rupee
	Ardhāne	½ anna			

Of the above, many have gone out of use. The coins now in circulation are :—

Copper	Kāsu	Pie	*Silver.*	Dodd Āne	2 annas
	Mūr kāsu	¼ anna		Pāvali	4 annas
	Ardhāne	½ anna		Ardha rūpāyi	½ rupee
				Rūpāyi	1 rupee
Nickel.	Āne	1 anna		.....	.....
	Eradu Āne	2 annas		.....	.....
	Nālku Āne or Pāvali	4 annas		.....	.....

Coins and Accounts.

In order to explain the way in which accounts were written, it is necessary to describe the system of fractions and signs. The following are the names of the fractional parts :—

|||	Mukkālu	¾	≡	Mūrvīsa	3/16	|||	Mukkāni	3/64
||	Aré	½	=	Bēle	2/16	||	Arevīsa	2/64
		Kālu	¼	–	Vīsa	1/16			Kāni	1/64

The fractional parts of a pagoda, rupee, or fanam were expressed by the marks above exhibited, but the terms varied with the coin. Pagodas were marked by prefixing ಗು *gu*, rupees by prefixing ರು *ru*, and *fanams* were

distinguished by prefixing the mark ಠ್ಠ, called *makāra*, the tail of which was extended over the lower denominations to the right.

Names of fractional parts of coins and mode of writing them are as follows:—

Value	Pagoda	Rupee	Fanam
1	ಗಾ ೧ varāha	ರೂ ೧ rūpāyi	ಠ್ಠ ೧ opphana
¾	ಗಾ ೩ muddharana	ರೂ ೩ muppāvali	ಠ್ಠ ೦ ೩ muppāga
½	ಗಾ ೨ honnu, pratāpa	ರೂ ೨ adheli	ಠ್ಠ ೦ ೨ adda
¼	ಗಾ ೧ dharana	ರೂ ೧ pāvali	ಠ್ಠ ೦ ೧ hāga
⅛	ಗಾ ≡ muddugula	ರೂ ≡ mūrāne	ಠ್ಠ ೦೦ ≡ mūruvīsa
¹⁄₁₆	ಗಾ = chavala	ರೂ = eradāne	ಠ್ಠ ೦೦ = bēle
¹⁄₃₂	ಗಾ — dugula	ರೂ — āne	ಠ್ಠ ೦೦ — vīsa
³⁄₆₄	ಗಾ ೩ mūru bottu	...	ಠ್ಠ ೦೦೦ ೩ mukkāni
²⁄₆₄	ಗಾ ೨ eradu bottu	...	ಠ್ಠ ೦೦೦ ೨ arè vīsa
¹⁄₆₄	ಗಾ ೧ bottu	...	ಠ್ಠ ೦೦೦ ೧ kāni

In the West, the mode of writing the accounts was somewhat different. Pagodas were expressed as above by prefixing ಗಾ to the integers, and then the sign ಠ್ಠ was placed to mark the *fanams*, which were 10 to the pagoda. In filling up the places of *fanams*, the integers from 1 to 4 were used, but if the number were 5, the fractional mark ೨ for half was placed instead of it, denoting ½ a pagoda. If the number of *fanams* was greater than 5 and less than 10, figures denoting *fanams* were placed after the fractional parts of the pagoda, and the sign ಠ್ಠ omitted. If there were no *fanams*, a cipher

was placed after ೦ to show that there were none. Ciphers were also used to denote the relative value of the fractions.

	p. f.		p. f.
Thus ೩ ೦೮೦ was	1 1	೩ ೦೮೦೦—। was	1 $\frac{1}{10}$, & $\frac{1}{64}$
೩ ೩॥೦	3 5	೩ ೩೮೦೦೦।	3 $\frac{1}{64}$
೩ ೮॥೦	4 6	೩ ೮೮೦೦೦—	4 $\frac{0}{256}$
೩ ೩೮೦।—।	3 $1\frac{1}{4}$, $\frac{1}{10}$, $\frac{1}{64}$, & $\frac{1}{256}$	೩ ೩೮೦।೦।—	3 $\frac{1}{4}$, $\frac{1}{64}$, & $\frac{1}{256}$
೩ ೮೮೦।—।	4 $\frac{1}{4}$, $\frac{1}{10}$, & $\frac{1}{100}$	೩ ೮೮೦॥೦೦—	4 $\frac{1}{2}$ & $\frac{5}{256}$

The above modes of writing up the accounts still prevail in the State, though of necessity entirely restricted to the rupee and its fractions.

Coins mentioned in Inscriptions.

Coins of different kinds are mentioned in inscriptions found in the State, some of which may be briefly referred to here. The obsolete Buddhist coin, *Nishka*, is mentioned in an inscription dated in 1666 A.D. in the reign of Dodda Dēva Rāja of the Mysore line (*E.C.* IV. Mysore ii, Yedatore 54). It is popularly considered equivalent to a *Varāha* or pagoda. The *gadyana* is repeatedly alluded to in grants. Thus we are told in an inscription dated in 1309 A.D. that Chakravarti Dannāyaka sold for 650 *gadyanas* certain estates inherited by him from his father to certain Brahmans of Belur (*E.C.* IV. Nag. 41). The *gadyana* is again referred to in *E.C.* IV. Mysore ii, Gundlupet 32, dated in 1372 A.D. A local issue of the *gadyana*, apparently by the Lakkigundi *prabhu*, was the *Lokkugundi gadyana*; which is mentioned in an inscription dated in 1113 A.D. (*E.C.* VII, Shimoga i, Shimoga 97). The Kantirava *pana* is mentioned in *E.C.* IV. Mysore ii, Yedatore 18, dated in 1761 A.D; while the *Varāha* is referred to in *E.C.* IV, Mysore ii, Yelandur 63 dated in 1762 A.D. An unidentified coin, named Idai-Kondavar-antiyakābharanan *madai*, is mentioned in an

inscription of Rajēndra Chola, dated in about 1023 A.D. (*E.C.* IV. Mysore ii, Chamrajnagar 69). It is stated in this inscription that the Chief of Padinād (Hadinād) and a merchant from Madhurāntaka (in the present Chingleput District) bought some land for presentation to a temple at Homma and the sale price paid for it amounted to 20 pieces of this particular coin. The *Madai* were Tamil gold coins, equal to half a pagoda, but to whom the name here mentioned refers, it has not yet been determined. *Idai-nād* is mentioned in T.-Narsipur 33, which also records the grant of a *mādai*. A copper-plate inscription of Hoysala Narasimha III mentions the *Varāha* (*M.A.R.* 1908-09, para. 85). This coin is also named in a grant of the Vijayanagar king Dēva Rāya (*M.A.R.* 1908-09, para. 92). The Greek *drachma* is referred to in an inscription dated in 907 A.D. (*E.C.* III. Mysore i, Mandya 14). In this inscription we read: "Every year he will make an offering of 15 *pana* according to the metal rate of *drammas*." The *Līlāvati*, the well-known Hindu work on Mathematics, refers to *pana*, *dramma* and *nishka* and gives their ancient values.

Coin collections.

The principal collections of Mysore coins are to be found at:—(*a*) Mysore Government Museum, Bangalore; (*b*) the Office of the Director of Archæology, Mysore; and (*c*) the Madras Government Museum, Madras. Special catalogues have been published by recognized authorities on the first and last of these collections. These catalogues are referred to in the accompanying Bibliography.

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